

The CHRISTIAN CENTURY

A Journal of Religion

Christianize the Social Order!

By Louis F. Post

Bible and Public Schools

By E. J. Davis

The Church Speaks to the Steel Presidents

By Edward T. Devine

Next Week—An article of unusual constructive significance on
"The Social Revolution and Religion" by Harry F. Ward

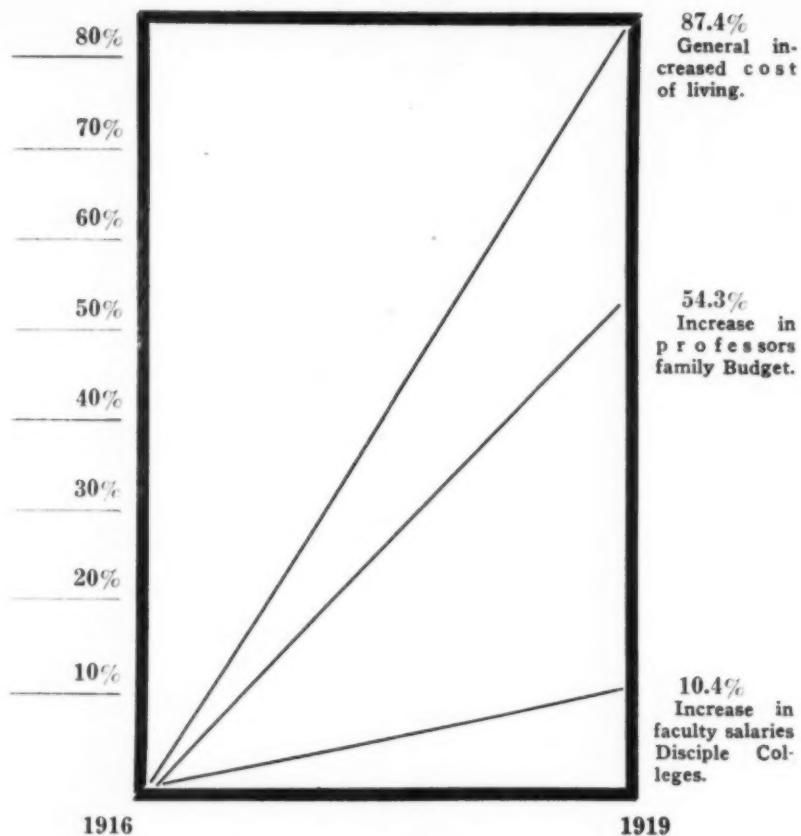
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The CHRISTIAN CENTURY

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EDITORIAL

A Prayer at an Ordination Service

GOD of the prophets, bless the prophets' sons. Into the hearts of these young men send Thy holy spirit to sustain the holy profession they have here made, to furnish them with due courage and wisdom wherewith to meet and faithfully perform all the duties that shall devolve upon them, and to comfort them with inward blessings and rewards which belong peculiarly to those whom Thou dost call to be the ministers of Thy grace. May they truly dedicate their powers to this sacred vocation. Disengage their purposes from all competing callings, and may they henceforth bend their wills with unwavering decision and zeal to the stern and gracious tasks of the gospel. As they humbly yield their hearts to Thy guidance, give them, we beseech Thee, some token of Thy pleasure, some inalienable assurance of Thy presence.

O Thou who are, above all, the Shepherd and Bishop of souls, we look to Thee in these fateful days to provide Thy church a human leadership possessed of Thy spirit and both eager and able to make known Thy truth. Perplexed and oft misled, Thy people scatter like an unshepherded flock. Confusion sits in their councils, and they look to Thee to send them ministers whose minds are the bearers of Thy mind, whose wills run forward with Thy will and whose hearts have compassion upon the leaderless multitude even as our Lord pitied the confused and unheeding throngs that moved before him. God give us men, men in whom Thou hast put Thy mind, men in whose presence it may seem as if we stood in the shadow of a great rock in a desert place.

Lay Thy hand upon these young men whom we now set apart to this spiritual leadership. Let the ordaining

be Thine act, not ours, nor yet their own. Build their ministry upon no fallible choice of ours, nor upon an act of their own inconstant wills, but upon Thy true and infallible purpose. Grip them with the conviction that it is not they who have chosen Thee, but Thou, Lord, who hast chosen them and ordained them to go forth and bear much fruit. So may they come at even, rejoicing, and bringing their sheaves with them. In Christ's name. Amen.

Unselfish Christian Work Undertaken by Methodism

AMERICAN Methodists are sending funds to aid in rebuilding a number of ruined French villages in the war zone. So far as an outsider can make out, they are not using this gracious service as a means of pushing Methodism in France, but are actually doing the unselfish, Christ-like thing of setting up homes for French families, Catholic or Protestant, who lost their all in the war. There is grave danger lest in such work as this there be a zeal for "taking advantage of the opportunity" to push the founding of our denominational churches in France. That sort of thing is neither according to the Christian spirit, nor is it good strategy. There is little likelihood that France will share our denominational interests, even where she is ready to turn to Protestantism. She has her own historic Protestant church with a national tradition reaching back to the Huguenots. The part of good churchmanship would seem to be to strengthen the Protestant group in France rather than to initiate exotic sectarian enterprises. Such attempts at missionary work have not hitherto been conspicuously successful. Disciples can recall the futile denouement of an effort by a certain partisan agency to establish one of their churches in Paris. Co-

operation with the native French churches is better than to divide their territory with our American sectarianism. Certainly this should be our policy until the French Protestants prove not to be elastic and vigorous enough to meet the situation. A devout and thorough-going study of the whole problem should be made instead of rushing to propagate our various isms. Of course there will be those in every communion who will object to helping the Huguenot churches because they are not "true churches of Christ according to the New Testament model," but there will be others who will be glad to give aid to the spiritual descendents of those who died for Christ as the Huguenots did and who have lived heroically and tenaciously for the Protestant faith. The best way right now is to do as the Methodists are doing and show forth Christ by helping all his suffering people.

The Taxing of War Fortunes

THE problem of making taxation equitable and just presses on every nation of the world at this time. The enormous expense of the war has to be distributed and the tendency is to place the burden where it can least be borne. It is proposed in England at this time to place a tax upon the war fortunes, which have grown in every nation like mushrooms. There are thousands of such fortunes in the United States, as everyone knows. The unprecedented demand for luxuries shows that these fortunes exist. At present we have a one cent tax on the small boy's ice cream cone, and a tax on the family that buys for its child's eyes a pair of glasses. It would be more just to lay the burden of the war upon those who bought up the rice and doubled the price on it, or upon those who hoarded the leather and made a fortune on shoes. A tax on wealth made in legitimate industry might discourage thrift, but a tax on profiteering would discourage something that ought to be discouraged.

Murder and the Social Evil

EVERY month a metropolitan city brings forth a story of a homicide committed by some woman who has been outraged in her affections. A lawyer is shot down in his office by an unfortunate girl. An adulteress slays her paramour and then dies by his side. The weary round of scandal forms the substance of more than one second sheet of the morning paper. The city dweller often grows indifferent in his attitude toward the social evil, regarding it as an inevitable concomitant of civilization. The enforcement of the law grows lax. Citizens who know the law is being violated often fail to file a complaint. Unless the community itself grows sterner in its judgments and less tolerant of evil, we shall continue to have the tragedies that scandalize us from time to time. Murder still appears as an evil, but the failure of juries to punish the kind of murder that is rooted in adultery indicates that down in the hearts of men there exists a conviction that there are evils worse than murder which the com-

munity winks at. The moral law is not a statute that can be set aside with impunity. It brings its own kind of retribution inexorably.

Economic Competition and Prohibition

TO certain types of people unacquainted with economic law it seems that the task of making the world dry is a herculean labor not to be accomplished in this generation. The reason for this skeptical view is that those who hold it assume that the moral principle must operate unaided by other forces. But it is probable that the most powerful force just now is the economic one. The richest nation in the world has gone dry and the enormous resources of this nation are to be gathered into banks instead of into saloon tills. The American working man becomes the most efficient in the world because of his sobriety. The British Empire, for instance, is jealous of its commercial supremacy. Unless Great Britain goes dry British leadership in the world is at an end. It is for this reason that the king of England has recently made a pronouncement in favor of curbing the liquor traffic. It is not likely that the religious forces of France will do much for prohibition in this generation, but the necessities of the reconstruction period may lead to a campaign of national education against liquor and even to legal prohibition of it.

Give Turkey Self-Determination and No More

BY no political dialectic can any sort of case be made out for any statesman who casts his vote for the continuance of the Turkish atrocities in Armenia. Any promises of reform on the part of the Turks have proven quite unreliable. These promises have been made before and have never been kept. No one denies to the Turk the right to govern himself. But the present Turkish empire is made up of many races and peoples. The Turk has lost his right to be a ruler of other peoples. The possession of Constantinople by a combination of the Allied powers accompanied by a guarantee of free trade through the Dardenelles would open up to the world the immense resources of Russia and would give that country the opportunity of development for which it has long waited. In the long run, it would make every nation of Europe richer. There will be no peace in the Balkans until the Turkish empire is broken up, and the Balkans are the breeding place of most of the world's international troubles.

What May We Do On Sunday

THE Anglo-Saxon world is passing through a profound change in its attitude toward the Lord's Day. In England, some Christian clergymen have advocated the opening of public parks to games on Sunday afternoons. The measure has not yet carried, for the English mind is very conservative, but it has many defenders. The Congregationalists of Massachusetts are just now having a vigor-

ous discussion of the Sunday question. It is proposed to amend the laws of the state to permit games on Sunday afternoon. A committee of eight ministers is divided six to two in favor of the innovation. Christian families have already adopted some measure of recreation on Sunday afternoon. They go motoring, even ministers, without any sense of shock. Many Christian men play golf on Sundays, though there is adverse criticism of this practice. In America, the big immigrant element tends to bring in the standards of the European Sunday. The labor unions are ardent defenders of Sunday from the encroachments of Sunday labor. The Christian family will claim the day as far as possible for the higher life of man. If the churches surrender the day entirely to recreation, the world will be decidedly the loser.

The Sin of Occasional Hearing"

AMONG the churchmen of the early life of America there was an offense for which young people were sometimes brought before the session called "the sin of occasional hearing." This charge meant that they had left their own church and had heard ministers of other faiths. For this offence, if they persisted in it, they were likely to be excommunicated from the "true church." The sin of occasional hearing in our day is of a very different character. There are too many church members whose church-going is like that of David Harum. He declared himself to be a regular church-goer, planning to go every Thanksgiving day (or was it Easter?), and he had missed only three out of the last four anniversaries! A count of the average congregation will reveal the percentage of members in attendance to be somewhere between twenty and thirty. Where are the others? The answer to this question interests more than one minister. The spiritual deadness—either of the "occasional hearer" or of the church itself—revealed by the answer is the measure of the problem which Christian leaders have to face and somehow settle.

Dr. Cadman Hopes for the Reunion of the Church

SEVERN of the leading men of the New York ministry are giving lectures in the Brick Presbyterian church Monday afternoons during Lent on the subject of Christian union. The utterances of these men will form a new apologetic for this great cause. Dr. S. Parkes Cadman said recently: "We do not expect the unification of Protestantism to mature in a brief period. It is wiser to let so noble a cause develop in the way such causes usually take. It may require half a millennium to repair the breaches in the walls of the City of God, but it is our inestimable privilege to plead for its benefits and to observe its genesis. The undertaking will entail a more resolute faith, a rarer devotion, a diviner love than we possess. That these are already leavening the churches I humbly believe, and I foresee the church of the future as a corporate whole, elastic enough to accommodate differences

in non-essentials, with a simple but catholic doctrine, a common worship, a mission which has no boundaries in a world which the Lord of all has redeemed."

Hymns Responding to Changed Views of Religion

PROBABLY the hymns, even more than the sermons, are an index of the changing emphasis in religion. A song that was formerly much in favor was, "When the Roll is Called up Yonder." This and other views of the future life were a prominent feature of every song service. Bishop Theodore S. Henderson says the most popular hymn at the present moment is "The Son of God Goes Forth to War." The emphasis is transferred to this world. Doubtless as the social character of religion receives new emphasis, less militant hymns than the one which the bishop finds so popular will voice the religious emotions of our people. Meanwhile some churches that have seen the necessity of an educated ministry have not realized that a public with a higher musical taste waits upon the ministration of the churches. There are not a few people who stay away from church because they cannot sing the crude hymns that are in vogue nor endure to hear others sing them.

Protestants Who Become Pagans

THE metropolitan cities have thousands of Protestants on the road to paganism. They are the new rich who by "climbing" processes have outgrown the village and small town and gotten into metropolitan cities. The career of these has been marked by intense individualism. They may drop in once in a while on the church that represents the faith of their fathers, but it is to sample things superciliously and without a sense of responsibility. Dr. S. Parkes Cadman, of New York, asserts that in his city there are a million of these Protestant pagans. He declares, "There will have to be a new church consciousness."

The Disappearance Of the Bum

IN the days before the war one could find in the cities great crowds of men in cheap saloons and lodging houses. This army of the unemployed was never actually counted, but a city like Chicago probably had as many as a hundred thousand of them each winter. There are numerous indications that this army is being demobilized. The agencies like the Salvation Army that used to provide sleeping quarters at fifteen cents a night now find their offerings spurned. There is a demand for better quarters at thirty-five and fifty cents a night. The rescue missions that used to operate successfully have now such thin audiences that some of them have disbanded their working forces. One may go to the labor agencies which used to be able to deliver any quantity of cheap labor

for emergency jobs like snow shovelling and find no one ready to take the job. New York could not get sufficient men at seventy-five cents an hour to shovel her out of the recent snow storm. Something has been changing the habit of the bum so he now accepts regular employment and wears decent clothes. There is but one explanation to offer—prohibition. Of course the former bum does not always like the dry regime. He longs for the flesh pots of Egypt. Often too, there is social unrest in his heart, for he is now sober enough to think. Perhaps he will never be grateful for his deliverance, but the community will.

Lenten Days

THROUGH most of the centuries of the Christian Era, a portion of the church has observed the Lenten period as a liturgical obligation, fixed by the requirements of the church calendar. In an increasing measure the churches of all confessions are finding value in some observance of this season of the year which is a reminder to all sensitive minds of some of the great crises in the life of our Lord.

During the forty days following his baptism, Jesus withdrew into the wilderness, "driven of the Spirit," as the narrative records. And there he fought out the great battle of his early ministry. It was a time of fasting for him, less because he set himself to the fulfillment of a duty than because he was absorbed in the contemplation of a great and thrilling opportunity and obligation. The needs of the flesh were forgotten in the exaltation of spirit.

At his baptism, there opened before him, perhaps for the first time, the wonder of his divine call to the service of his nation and all the world. He who had spent the fruitful years of his youth, "increasing in wisdom and stature, and in favor with God and man," seeking by the performance of every duty "to fulfill all righteousness," was now, by this act of self-consecration, and by the announcement of the divine voice, pushed across the threshold of his redemptive ministry. For the contemplation of this tremendous responsibility, the compulsion of the Spirit sent him into the desert, to be alone with himself, with his holy vocation, and with the Father.

How best could he fulfill the sublime yet humbling obligation laid upon him? He knew that he must face the leaders of church and state either with a program of compliance with their traditions and policies, or with one of opposition. The former course offered the surest promise of success. If he secured the friendship of the scribes and the priests, he was certain of access to the nation with the endorsement of its leaders. But could he accept the friendship of those leaders, and hope to win through to the high ends of loyalty to God and the regeneration of human life?

The choice was no passing and easy decision. The temptation of our Lord was no mere pageant. To think of it as less than a momentous decision, reached only after anguish of spirit and deep searching of heart, is to fail

utterly to apprehend the agony and struggle of those forty days. But the decision was made in the light of the long perspective of human need and divine opportunity. Jesus accepted the alternative that meant for himself loneliness of soul, the antagonism of his purposes, and not least, the possibility of failure in case humanity should not take seriously his ideals and program.

When he came back from the wilderness, he had made his irrevocable choice. It was the one that pointed to suffering and death at last, but it had in it the only hope of the world's salvation. Is not the memory of such an epoch in the life of the Master a sufficient mandate for the devotion of these Lenten days, in some manner, to a larger measure of communion with God, of study of the Holy Scriptures, and of consecration to the redemptive tasks of the Christian life?

Make-Believe Martyrdom

SOME people court the unpleasant. They delight in the disagreeable. "Poor William!" said a mother of her painfully self-sacrificing son, "he do so love to torter himself!" A young woman who seemed in many respects intelligent had a habit of leaving her letters unopened for six hours after she received them. There was no reason for this except that she often wished very much to read them and that she would not allow herself a pleasurable sensation which she could not deny.

Make-believe martyrdom is perhaps more common among women than among men, possibly because their motives are less subject to review and criticism. Wives and mothers are especially liable to fall into it. There is the cooking martyr,—she of whom a clever platform speaker said the other day that "she kills herself trying to get enough big meals to kill her family." There is the sewing martyr who claims a saint's halo because she sits up o'night to sew ruffles on little dresses which would be better without them. Worst of all there is the martyr of misunderstanding, who persists in the belief that she would have been somebody in particular if she had not sacrificed herself for a perfectly human husband and children that correspond. To be sure, there are martyrs of the same sort among men, too,—husbands and fathers who feel that they might have won distinction but for their slavery to their families,—but usually this attitude is so obviously a pose that it lacks the pathos of a woman's tragic self-deception.

Perhaps the most unfortunate of all make-believe martyrdom is that of persons who convince themselves that they are suffering for their convictions, when in reality their convictions are neither important nor interesting. Every now and then we are asked to hail as a hero some one who insists that his teachings are being misunderstood or, worse yet, are receiving no attention at all. His insistence upon his herohood makes us chary of allowing the claim. Until the day of universal righteousness there must be real suffering and real martyrdom for conscience sake. But the true hero of conscience is thinking very

little about himself and a great deal about the Cause into which he has poured himself. He has not sought the cross but he bears it manfully since the Cause leads by Calvary.

Make-believe martyrs are not "nice people to know." Dr. Johnson speaks of persons who have scruples against taking the innocent pleasures which come in their way,—"scruples which may make people miserable but which never make them good." Persons with peas in their shoes are not likely to be comfortable companions on the highway of life. Those who wear hair-shirts are not likely to be interested in the blue of the sky or the pinks and purples of wayside flowers. It is those who take joy as one of God's great gifts who have enough strength and courage to share these with their fellow-pilgrims.

Rising Above the Clouds

A Parable of Safed the Sage

I RODE upon a Railway Train; and we were in the Rocky Mountains. And we awoke in the morning, and the Train was climbing, with two Engines pulling us, and one pushing behind. And we were nigh unto Twelve Furlongs above the Sea.

And it came to pass as we ascended, that there were clouds below us, and Clouds upon the sides of Mountains, but there were no Clouds above us, but the clear shining of the Morning Sun.

And there came unto me a small girl and her younger Brother, who were riding upon the Train, and we talked about the Clouds. For so did John Ruskin, and Aristophanes, and the little lad was very happy, and he said,

I have never been above the Clouds before.

And his sister was Worldly-wise. And she said, A Cloud ain't nothing but just fog.

And he said, Nay, but this is more. And behold now, how then is a Cloud just under us, and we ride upon the top of it?

And she said, We are on the Rails, just as we always have been; and there can't nobody ride on a Cloud.

And the boy said, Jesus can ride upon a Cloud; for I saw a Picture of Him.

And the little girl said, Yes, but that ain't us.

Now the little girl may have been right; but I thought within myself that this world hath too many people who look out on Life through her windows. For they see no sun-lit Clouds, but only Fog; and they have little faith in rising above Clouds, but have confidence only in the Rails.

And I do not despise Rails, nor advise people to discard them and ride upon Clouds. Nevertheless, I have seen people rise above Clouds, and live in the sunlight of God. And I have known others who, whenever it is said unto them, Thus have other men done, or thus did the good Lord Jesus, make reply, Yes, but that ain't us.

And if it is spoken concerning the House of God, Thou did the Synagogue in Jonesville, and thus was it done by the Church in Smithville, they answer, Yes, but that ain't us.

And if it be said, Thou shouldest be a better man; for other men have risen above thy Clouds and thine Infirmities, they say, Yes, but that ain't us.

And when it is said, Thus hath the grace of God abounded in other lives, they say, Yes, but that ain't us.

But if it ain't, why ain't it?

For this cause did God dwell in human flesh that men should never count any good thing impossible that they behold in the dear Lord Jesus.

For he is our peace, who hath broken down all middle walls, that men should no longer say, But that ain't us.

MYSTICAL VERSE

Kindred

I WENT alone among the countless trees
And made a little house of bark and moss.
I sat and watched pale petals on the breeze
Or heard bleak limbs in autumn mourn their loss.

And when the winds made music I made mine,
Blew softly on a reed and learned their tunes.
Then if there were no winds I gave the sign
To buds of Aprils and the flowers of Junes.

One day I stood upon a sylvan hill
And wondered at the leaves, why I had none,
For ours it was one language, ours one will,
The trees' and mine, and our delights were one.

I felt the earth pulse quicken, sensing me,
With sudden horror, or ecstatic fear,
I wheeled and fled nor glanced behind to see
If dryad followed, beckoning and near.

But now if at the forest's edge I stand
And view the cool green deep of bough and fern,
Invisible small fingers press my hand,
And footsteps follow me as I return.

STIRLING BOWEN.

O World, Thou Chooseth Not

O WORLD, thou chooseth not the better part!

It is not wisdom to be only wise,
And on the inward vision close the eyes,
But it is wisdom to believe the heart;
Columbus found a world, and had no chart,
Save one that faith deciphered in the skies;
To trust the soul's invincible surmise
Was all his science and his only art;
Our knowledge is a torch of smoky pine
That lights the pathway but one step ahead,
Across a void of mystery and dread.
Bid, then, the tender light of faith to shine
By which alone the mortal heart is led
Unto the thinking of the thought divine.

GEORGE SANTAYANA.

Christianize the Social Order!

By Louis F. Post

THE social order that prevailed prior to the great war is changing. This might be inferred from a comparison of the present world crisis with historic social upheavals in narrower environments—notably the French Revolution. It could be proved by a multitude of significant facts. But neither historical parallels nor masses of facts are necessary. Everyone is aware of the stupendous change. We realize it as vividly as if it were some convulsion of physical nature, and we contemplate it with awe—it may be of fear or it may be of hope—as a transition from the known to the unknown. What the social order will be when the confusion incident to the death of the old order and the birth of the new shall have subsided, no one is prophet enough to foretell. All we can know at this crisis is that we are involved in an evolutionary process through which the world seems to be passing out of a social order that has been un-Christianly individualistic.

No more individualistic was the rule by divine right, which a line of Prussian kaisers brought down into our time, than that of the "captains of industry" and the political "bosses" which has prevailed concurrently in more democratic nations than Germany. Individual property in such natural resources as deposits of coal and copper and iron, coupled with individual control of their use, is among our unfortunate inheritances from distant periods of the past. Individual appropriation of the differential values of location which depend altogether upon differences in social advantages, is a peculiarly sinister development. Individual forestalling of the earth upon which all men depend for opportunities to work and to live is one of the most deadly speculative phases of our now obsolescent individualism. None of those socially poisonous privileges, whether ancient or modern, is any less individualistic and autocratic than the most autocratic privileges of feudal times. None of them is less so, for instance, than the privileges of private property in powers of legislation, of adjudication and of administration which belonged to the era of individualism before capitalistic substitutes had found their way into the fashion-books of autocracy. All such un-Christian institutions belong in the age-old individualistic social order we are leaving behind us in the wreckage of the great war.

OUR CONFIDENT EXPECTATION

That the evolutionary social processes through which we are passing out of the era of that un-Christian individualism are toward an ideal social order, must be the confident expectation of all who see our world as part of a universe governed by natural law. This expectation is confirmed by the history of the race, which is a story of progress from lower to higher planes of social life. And those who discern in natural law a human or spiritual as well as a physical quality, must foresee the ideal social order as one wherein individual freedom in individual affairs and social solidarity in social affairs are held in

righteous balance. It would naturally be a social order in which the individual units and the social whole, complex though their multifarious relations necessarily are, would maintain an equilibrium analogous to that of the planets in their courses.

We cannot expect, however, that every stage in that forward movement will be in the precise direction of its goal. Evolutionary processes vary with disturbing influences. It may be, therefore, that in our further advance toward an orderly society in which individual and social interests and activities are harmoniously adjusted, we shall diverge from the true course many times and in perplexing ways. We may often find ourselves struggling with social reactions more oppressive in prospect if not in very fact than the autocratic individualism with which we have been so unhappily familiar. Or we may plunge temporarily into whirlpools of revolutionary socialism as discouraging as individualistic reactions. But those very probabilities are a call to the churches. They offer an opportunity for missionary work of the highest order. They put before the churches the task of leading human society as an organic whole through the perils of divided waters into the promised land of a truly Christian social order.

CHRISTIAN INDIVIDUALS NOT SUFFICIENT

The task can by no means be performed by individualistic methods of evangelization. It will not be enough to Christianize individuals merely as individuals. The churches must Christianize human society. For nearly two thousand years they have ignored society as a living organism. Falling in with the individualistic spirit of our passing era, they have limited their Christianizing efforts to the individual. To him they have preached Christian essentials with marvelous results. In his individual relations the individual has been Christianized to a far greater degree than scoffers realize. Put individuals to the test of a common peril, and they spontaneously bring forth fruits meet for repentance. Instances are abundant—shipwrecks, pestilence, famine. But to the social body, the churches have preached nothing. Is it any wonder then that society as such proves indifferent to the Christian essentials? Put society to the test of any peril and it reverts to barbarism. For instance, note the hysteria which any threatening of social maladjustments evokes. At the best, the churches have assumed that Christianization of the individual Christianizes society: In the sense in which the assumption is usually understood, it is unfounded. Christianization of the beneficiaries of un-Christian social privileges does not tend to Christianize the social body which maintains such privileges.

The reason is plain. The social whole and its individual units are distinct organisms. They are as distinct as one individual is from another; as distinct as the physical body is from the cells that compose it. While individual Christianization is wholly a process within each indi-

vidual, social Christianization must be through a complex of individuals. No matter what degree of perfection Christianized individuals may attain to in their personal relations with one another, society continues un-Christianized so long as unrighteous society institutions are permitted to persist. The only individual Christianization that can promote social Christianization is that which awakens in the individual a consciousness of social in contradistinction to individual rights and duties with reference to Christian essentials. Only as the individual comes to understand and to love social righteousness can he help to Christianize the social order. It is not enough to inspire the individual with the Two Great Commandments and the Golden Rule so that he becomes a Christian in his individual intercourse. He must be so inspired by those Christian essentials with reference also to his influence upon the thought and feeling of the social body into which he fits as one of its multitudinous and multi-varied parts. This relation of the individual to the social whole is obstructed to the extent that social institutions are unjust. Though the individual were perfect in his individual observance of the law of brotherly love, he could be so only as an individual. If the social order in which he lives be unrighteous, his own righteousness cannot but fall short in the Christian essentials—unless he becomes a recluse, which is in itself unbrotherly. The social order must be Christianized by Christianizing its laws and institutions.

SOCIETY AS AN ENTITY

This concept of human society as an entity distinct from each individual composing it is so foreign to the thought of the time, moulded as it has been by centuries of an overshadowing individualism, that an explanatory digression may not be superfluous. Specialized industry offers a familiar illustrative example. A multitude of craftsmen perform a great variety of functions, none of which are of any utility in themselves but all of which produce useful results by organic assimilation. Each craftsman contributes energy and skill. Without his contributions there would be no industrial result. The industrial result is produced by the industrial whole. No individual worker makes a house, for instance, nor any complete part of one. Myriads help in the production of timber, bricks, and other materials, in the production of tools, and in the various operations of bringing them all together so as to constitute a house. Each performs his own individual task. But a useless task it would be but for the amalgamation of all the specialized tasks in completed houses. However efficient the individual craftsman in his share of the work, his usefulness is nevertheless dependent upon all the craftsmen in their industrial collectivity. Labor as a whole is a great industrial body composed of individual laborers. It is not infrequently spoken of in this organic sense. We speak of it so when we speak of labor impersonally.

Now, what may thus be noted with reference to specialized industry is true in principle of all cooperative relationships. The units of the social body that constitute the

social whole differ individually from the whole as well as from one another; and the whole, instead of being a mere aggregation or mechanical adjustment of individuals, is an organic body vitalized by an interplay of their social instincts. The same idea is suggested by the principle of "esprit de corps." There is a spirit of the whole, a mass spirit, which in every group differs from the spirit of each of its members. During our Civil War a regiment of physical-force criminals was organized on the theory that crime by physical force implies personal courage—a devilish species of courage to be sure, but courage of a kind then supposed to be of great military value. Each member of that regiment had proved his possession of this kind of courage; but the regiment as a whole differed so far from its individual members that at its first battle it was cashiered for cowardice. We can observe the same principle in our political groups. Cities are social bodies which we identify as organisms distinct from their individual inhabitants. Also nations and races. Indeed, it is difficult to think reasonably of the relations of individuals to society without realizing that each individual differs from the social whole and that the social whole differs from every individual unit. The principle has a more profound significance still. By many it is recognized as a spiritual truth, the individual soul being regarded as part of an organic spiritual life in which multitudes of individuals constitute a larger individual.

Some such thought evidently influenced Henry George when he wrote that he would no more call himself an individualist or a socialist, than in another connection he would call himself a centrifugalist or a centripetalist, inasmuch as he believed in both principles. Verily, there is a principle of individualism and a principle of socialism in human relationships. Properly acknowledged, they are held in mutual balance; but when they are disregarded or disturbed, social convulsions are inevitable. Those principles have been disregarded by the churches in the past. The individualistic principle has been over-emphasized and the socialistic ignored. Both must come into recognition as correlatives, both must be conformed to correlatively. Natural laws of human life, whether physiological or sociological, can no more be defied without disaster than physical laws can be. Defiance spells social disaster; conformity means social life and prosperity.

HENRY GEORGE'S VIEW

We have defied sociological laws. When society maintained chattel slavery, it defied both the individualistic and the socialistic principle that every individual is entitled to all the liberties that are consistent with the equal liberty of every other individual. Monopoly of natural resources is a kindred defiance. The earth God gave to the children of men, but the children of men have found its best places monopolized, generation by generation. In still another respect the social whole has been divested of its natural trusteeship. Through a natural social law as manifest as the physical law of gravitation, the progress of society expresses itself financially in preferential values of preferable locations. These values are commonly

known as ground rents, or land prices or site values. But this natural social fund pours annually into private purses, not by natural law but from social maladjustments. Plundered thus of its own, society plunders individuals of theirs and calls the extortionate process "taxation." One consequence is the speculation in future natural resource values which operates to hold natural resources out of use and thereby to make a closed shop of the earth. Many other maladjustments are due to defiance of natural social law. But those fundamental examples are enough. The point is that in our era of individualism we have so far ignored the socialistic principle, emphasizing the individualistic, as to bring on social chaos and individual demoralization.

SOCIALISM AND INDIVIDUALISM

To modify that destructive individualism is the opportunity and the task of the churches at this transition period. Not to substitute socialism, which would be as un-Christian in one way as individualism has been in the other, but to adapt the coordinating individualistic and socialistic principles so as to produce the normal balance between the two. Each principle held to its own orbit, the principle of socialism would secure to everyone the rights which naturally belong to all, while the principle of individualism would secure to individuals the rights that naturally belong to each. On this basis Christianity can flourish both in the individual heart and mind and in social laws and institutions.

Of course there is no implication that the churches should adopt any particular method for the political adaptation of individualistic to socialistic principles. The churches have to do with Christian principles of social order, not with political methods. In the social whole as in individuals, conviction of sin precedes conversion to righteousness. Bishop Charles D. Williams was profoundly right when he said: "I have always tried in my pulpit to arouse and sensitize the conscience of the indifferent to some sense of the prevailing unrighteousness of our present social and economic conditions and inspire their hearts with a passion for social justice; and then I have tried to leave each one who may have received my message utterly free to choose his own way of dealing with the problem so presented."

Without advocating any economic or political method or panacea, the churches have now the opportunity and the task of inculcating the Christian essentials in their application not only to the rights and duties of individuals in individual relationships, but also to the rights and duties of society as a whole. The Christianization of this greater individual that we call society, is the imperative duty and exalted privilege which the Father of all men lays before the churches in this fateful period of social transition. What the churches must do with reference to social regeneration is to stimulate a public opinion so devoted to the law of neighborly love as to insist upon making the social order just. On the churches rests the obligation of bringing individuals to think about and to feel their social responsibilities, and thereby to lead society as a whole onward in its pilgrimage toward a Christian social order.

The opportunity and the task consist in stimulating the social body, through the individual minds that serve as the complex channels of social thought and social action, with a vital understanding and love of the Christian laws of Fatherhood and brotherhood—of the Two Great Commandments which epitomize the Ten. By quickening human apprehension and love for those commandments, in their social as well as their individual applications, the churches can clear the way, wherever their influence is effective, for the operation of potent spiritual forces that will harmonize individual freedom with social solidarity. Thereby shall the churches further the coming of the long prayed-for kingdom of God upon earth.

The Bible in the Public Schools

By E. J. Davis

THE Chicago Church Federation organized a commission to consider questions in which it is particularly interested which were to come before the State Constitutional Convention now in session. Among these questions is the use of the Bible in the public schools. After many sessions and conferences with other interested bodies the commission came to the unanimous conclusion to recommend to the Federation a clause for the new Constitution as follows:

As religion, morality and knowledge are necessary to good government and the happiness of mankind each teacher in the public schools of this state shall at the opening session of each school day read a selection from the Bible of not fewer than ten verses and without comment.

The Federation adopted the report of its commission and a committee representing the Federation had a hearing before a joint session of the Bill of Rights Committee and the Committee on Education.

The commission spent a great deal of time considering this question in its own sessions and in conference with other bodies in the hopes that if its recommendation should be adopted by the Federation there would be a united front in support of the findings both before the Constitutional Convention and before the public at large. It is with some surprise and regret that one finds an article hostile to the use of the Bible in the public schools by Dr. Henry F. Cope in *The Christian Century* of March 11. Dr. Cope has seen fit in his article not only to uphold community religious education but to go afield, as it seems to me, in meeting an attack upon the use of the Bible in the public schools. I am sure that our commission would not wish to attack the program of community week day religious schools, but one is forced to raise some questions concerning the sufficiency of that program when it is advocated to the exclusion of the Bible in the schools.

Let it be granted for the sake of argument that the entire church is ready to make religious education in community religious schools its dominant program and that the money is in hand to carry out its plans. What would be done with the millions of children of parents who would not want their children to enter such schools?

There are not five communities in Illinois where this program is in operation in an effective way and even in those communities where it is in operation it reaches less than half the pupils. There is one ward in Chicago without a single English-speaking evangelical church within its borders, and many wards where the situation is almost as bad. What would be done in such wards? What would be done in rural communities?

LIMITATIONS OF COMMUNITY PLAN

But let us face the facts. Granting that the program is a sound one, it will have to be considered that only a comparatively small number of children have yet been reached through it. The church as a whole has not entered cordially into the working out of the plan. The vast sum of money necessary to make it effective is nowhere in sight. In the meantime children are growing up in Illinois with no religious education of any kind. We have no desire to throw stones at this program but we feel that it is a mistake in its name to attack the use of the Bible in the schools. Dr. Cope says:

If our great fundamental need is the training of minds and wills in the religious way of life why can we not meet this fundamental need in the public schools? And here we seem to run into a high stone wall, the entire spirit of American free institutions is opposed to the teaching of religion in public schools. We in this democracy believe in free churches and therefore in the separation of church and state.

This, our commission thinks, is a great mistake—an idea that has done and will do a great harm to the state, and if persisted in must inevitably lead to its disintegration. Intelligent public sentiment in this nation is a unit in favor of the separation of church and state, but the use of the Bible in the schools is not a union of church and state. With what branch of the church is Dr. Cope afraid the use of the Bible in the schools will unite the state—with the Methodists, the Presbyterians, or what denomination? A union of the church and state has always meant an organic union—the state establishment of some particular sect. In Germany the state instructed the church what to teach. A union of church and state has always meant that the church has received a large measure of its financial support from the state and in return the state has controlled the teaching of the established church. No such result would come from the reading of the Bible in the schools. The use of the Bible in the public schools is no more a union of church and state than is the preaching of the gospel in Africa and America a union of Africa and the United States.

CIVIL RIGHTS AND SECTARIANISM

Doctor Cope argues that we would be infringing the civil rights of people who do not accept the Christian faith should we use the Bible in the schools. He says the Bible is a "sectarian" book and that to use it in the schools is "illegal, unethical and impractical." That is a pretty heavy indictment. If "religion" is interpreted to mean one man's own peculiar sect then also we are opposed to such teaching, but that is not the meaning of

religion. There must never be any teaching of sectarianism in the schools. When the statement is made that the Bible is a "sectarian" book we utterly dissent. Though it may be sectarian in comparison with other than Christian religions, yet that is not the current meaning of "sectarian," and it is with the current meaning that we are dealing. At the time of the formation of our Federal Constitution the Bible was universally read in the public schools. The Constitution says:

Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof.

The universal custom of reading the Bible in the public schools was not construed by the founders of the Constitution as a union of church and state. In their minds it certainly was not understood that the reading of the Bible in the schools was contrary to religious freedom. No Supreme Court, either state or national, has ever held the Bible to be a sectarian book, except the Supreme Court in the State of Illinois, and that by a narrow margin only. The Supreme Courts of Wisconsin and Nebraska have held that parts of the Bible are sectarian, but with these isolated exceptions the Bible is universally held in court decisions to be a non-sectarian book. Therefore the reading of the Bible is not "illegal" under the national Constitution, nor under the Constitutions of most of the states. That it is an infringement of civil rights has been denied by practically all courts.

Doctor Cope argues that the use of the Bible is an infringement of religious liberty. Only a very small minority oppose the reading of the Bible. Some Jews oppose it. The secularists and free thinkers as a body oppose it, and here and there some in the Christian faiths oppose it. All such are not compelled to listen to the reading of the Bible, but may absent themselves during the time of this exercise. Under the proposed provision Jewish teachers, if they wish, may read extracts from the Old Testament; Catholic teachers may read extracts from the Douay Version of the Bible and with this interpretation there is no reasonable cause for opposition on the ground of the invasion of religious freedom.

PENNSYLVANIA AND THE BIBLE IN THE SCHOOLS

As a matter of fact opposition is largely theoretical and academic. There is no opposition in Pennsylvania where the reading of the Bible in the schools is compulsory. (The law has been in effect for seven years.) Letters to all the county superintendents of schools brought opposition from none and favorable replies from fifty-three. One of the strongest endorsements was from a Roman Catholic. Part of his statement was as follows:

If your Constitution will provide that teachers shall read the Bible, without comment, and each is allowed to read the version of her choice, all will be anxious to read it and to end with the Lord's Prayer. It is the only way to begin a school day and it is only fair that each Christian teacher should read a Bible, the version of which is agreeable and sacred to her. We could not dispense with such a beginning of the new day.

Every reasonable effort was made to sound public senti-

ment in Pennsylvania and no complaint was found. Doctor Cope says:

"We are told that the Supreme Court has decided that this is a Christian nation and that therefore it is a national duty to teach Christianity in the schools. What a weird concept of Christianity! Is the decision of a court to determine the religious character of a people? If this can be done for the nation why not for individuals? We might have the Circuit Court issue certificates but how would we convey them to the next world and would Peter recognize the court?"

Whatever else this means it certainly is a "weird" construction of language. The Supreme Court in its decision announces that this is a Christian nation. The decision covers a wide investigation of the history of this nation and its antecedents from the beginning of colonial days. The purpose of the decision was to show something of the privileges and duties of the people of this country as comprising a Christian nation. It was farthest from making Christians by court edict. All Jews, or others, coming to this country should, and in most cases do, take cognizance of the fact that this is a Christian nation. Many of them have come consciously or unconsciously because of the fact that this Christian nation has afforded them a safe asylum. It is poor gratitude for the hospitality of the nation for these newcomers to undertake to destroy in the nation's life the very element which has made the nation safe for them. Doctor Cope says:

The essential issues in the controversies over the Bible in the public schools are—Shall we stand for free religion or for one resting upon force?

In harmony with this utterance, then, shall we not only put the Bible out of the public schools, but shall we erase from our coins the phrase, "In God We Trust," because some of the people object to this legend? Is there any record of a Jew or a secularist refusing to accept American coins because they carry these words? Shall we refrain from singing in our public assemblies:

Our Father's God to Thee,
Author of Liberty,
To Thee we sing.

Or,

Conquer we must for our cause it is just
And this be our motto, in God is our trust.

Or,

In the beauties of the lilies Christ was born across the sea,
With a glory in his bosom that transfigures you and me.
As he died to make men holy, let us die to make men free,
Our God is marching on.

Shall all these be eliminated because they wear upon the tender nerves of some free men in this country? Shall we by force compel them to hear these sentences in song? Shall Thanksgiving proclamations cease? And prayers in Congress be ended because there are Jews there?

SENSITIVE SECULARISTS

Our streets belong to the public. Should we not also in the spirit of toleration make our churches conform in their outline to business blocks so that they would not jar upon the sensitive nerves of secularists? They are com-

pelled to use the streets, therefore why should we force this obnoxious architecture upon their sensitive souls? Should we also eliminate Milton, Tennyson, Longfellow, Whittier, Lowell, Kipling's Recessional and Lincoln's Inaugural and his Gettysburg address from the public schools? Should the story of Washington praying at Valley Forge be eliminated from history, and the countless other religious historical references? Should we go through the dictionary and expunge all quotations from the Bible? Why should we not take our Bible back into the cave and there use it in secret so as not to offend these people who tread up and down our land decrying our most sacred heritage in the name of personal liberty and religious freedom? Doctor Cope further says:

Shall we seek religious results through religious agencies or acknowledge their complete failure and fall back on secular agencies?

Elsewhere he indicates that the only two religious agencies in the country are the home and the school. Where does he get the authority for the idea that the state is and should be a secular institution? Milton says:

A commonwealth ought to be but as one huge Christian personage, one mighty growth and stature of an honest man, as big and compact in virtue as in body; for look what the grounds and causes are of single happiness to one man, the same ye shall find them to a whole state.

Chancellor Kent:

States or bodies politic are to be considered as moral persons, having a public will capable and free to do right and wrong, inasmuch as they are collections of individuals, each of whom carries with him into service of the community the same binding law of morality and religion which ought to control his conduct in private life.

Abraham Lincoln:

It behooves us to humble ourselves to confess our nation's sins and to pray for clemency and forgiveness.

Burke:

All human laws are, properly speaking, only declaratory.

Froude:

Our human laws are but the copies, more or less imperfect, of the eternal laws so far as we can read them.

The Bible has as much to say about this world and its duties as about the world to come. The Bible teaches responsibility of the state to God, and that the nations of the earth are held accountable to him. It shows what a state must do to live. The Bible bears upon its pages all through the testimony that God is seeking a state that will do his will. God demands national righteousness as well as individual. History confirms this interpretation of the Bible. Nations that have not obeyed his will have fallen, as this nation will fall if it does not bring its life into harmony with his will. There is every reason to say that the state is and should be as much of a religious institution as the home. The great central thought running all through the Bible with respect to this world is the establishment of justice, and the establishment of justice

is a religious and spiritual thing. The Bible shows what national justice consists of. It tells the character of men who should be chosen for administrators. If the Bible is shut out of the schools then how are most of the children of the state to learn what justice is and how to establish it?

The fear of Jehovah is the beginning of wisdom and the knowledge of the Holy one is understanding.

This verse comes out of the very heart of the Old Testament and states an eternal truth which all states must recognize and abide by or perish. The purpose of the public schools and the only reason why they are maintained by the state is to make good citizens, citizens in whose hands the life of the state is safe, and yet Doctor Cope would forbid in the schools the one perfect book for making good citizens.

SECULARISM AND INDIVIDUAL CHARACTER

There is another fundamental consideration which Doctor Cope's article fails to take into account: the effect upon individual character of making the state and the school secular institutions. It tends to emphasize the idea that religion is something which has to do only with the next world; that it is a thing apart from the activities of the state. This idea is likely to go with the student all through life, and when as a citizen he is appealed to to help make the administration of government harmonize with moral ideals he is likely to reason to himself that this is "the church dabbling in politics." And therefore he is lost as an asset in the great contest between good and evil control of the administration of law.

Many years ago in a lumber town in Wisconsin there was no observance of any of the forms of religion; there was no church and no regard for the Sabbath day. The saw mill ran all day Sunday. A missionary came, and after much effort succeeded in building a church. He was called away for several months just as the church was completed and there was no service in the church while he was gone, but on his return he found that the mill had stopped running on Sunday and in many aspects the life of the town and all the valley had been transformed. The owner of the mill told the preacher that he came to a place where he could not run his mill on Sunday in the presence of the church with its steeple and spire silently pointing toward God.

Something of this same influence and virtue comes from the reading of the Bible in the public school. It is a recognition of God's authority. Even though the reading may not conform to all the rules of pedagogy, yet it has an effect upon the character of the pupils. The thoughtful among them will ask themselves—"Why is this book singled out to be read each morning?" and as they pursue their reflections they will discover that the Bible is the source of authority for the state; that the laws of the state are founded upon its commands; that it is the only authoritative source for guidance in matters of morals; that it forms the only common and authoritative basis for the rules of life among men which upholds the state; that its precepts, teachings, and commands tend to make the state safe for every unit within the state.

I think most teachers would read the Bible reverently. There may be some who would not. But is such a teacher a suitable person to instruct the child?

WHAT IS WRONG WITH THE WORLD?

"What is wrong with our world?" Doctor Cope asks, and replies:

Things are wrong because the minds of men are wrong, because we have lost our old ideals and have not found big enough new ones, because old moral prescriptions have failed and new imperatives have not asserted themselves.

Part of this analysis is right but I feel sure that not all of it is. Most of the world today is in the position of the Prodigal Son. It has come to want through riotous living and forgetting sound moral ideals. But is it true that we are to come back to solid ground through "new imperatives which have not asserted themselves?" When the Prodigal Son came to himself he faced the issue squarely and retraced his steps, finding that the old ideals were ample enough for rehabilitating his life.

The fundamental need of the world today is recognition of the old truth of dependence upon God and acceptance of Jesus Christ as the way of life. This must be done not only by the individual but it must be done by groups of individuals where these groups speak and have authority as a unit as they do in the state. Before we are to have substantial order in the world Christ must be lifted up in the affairs of government. The state must face the issue squarely, Where does justice lie? And then in the spirit of service it must go forth to establish justice in all social and political relations of life. To do this the state itself must honor the Bible before all its children as the source of instruction and authority in the ways of justice and righteousness which lead to peace.

Barter

LIFE has loveliness to sell—
All beautiful and splendid things,
Blue waves whitened on a cliff,
Climbing fire that sways and sings,
And children's faces looking up
Holding wonder like a cup.

Life has loveliness to sell—
Music like a curve of gold,
Scent of pine-trees in the rain,
Eyes that love you, arms that hold,
And for your spirit's still delight
Holy thoughts that star the night.
Spend all you have for loveliness,
Buy it and never count the cost;
For one white singing hour of peace
Count many a year of strife well lost,
And for the breath of ecstasy
Give all you have been or could be.

SARA TEASDALE.

The Church to the Steel Presidents

By Edward T. Devine

For once at least the church has spoken its word in a labor controversy. The Social Service Commission of the Federal Council of Churches of Christ in America has just made public a statement by Edward T. Devine, representing the council, to the presidents of the constituent companies of the United States Steel Corporation. Last November, while the steel strike was in progress, a committee of three consisting of the Rev. Paul Moore Strayer, Edward T. Devine and Shelby M. Harrison was appointed on behalf of the council to call on Judge E. H. Gary, chairman of the board of directors of the United Steel Corporation, to obtain such information as he might wish to give the council as to the reasons for his refusal to negotiate with the unions and as to the conditions in the industry which were under criticism. Subsequently Judge Gary invited Dr. Devine to appear before the presidents of the constituent companies of the corporation and to make such a statement as he might desire on behalf of the committee. At a fully attended meeting of the presidents on December 18, with James A. Farrell, president of the corporation, in the chair, after a brief introduction by Judge Gary, Dr. Devine made a verbal statement substantially as here presented.—EDITOR.

GENTLEMEN: I greatly appreciate Judge Gary's invitation to appear before you. Even as an invited guest it would be very presumptuous for me, in an individual capacity, to address you on the labor policy of the Steel Corporation; but I appear on behalf of a committee appointed by the social service commission of the Federal Council of Churches. This commission is not a newly created body; it has not been called into existence by current strikes, or by the war, or by the reconstruction problems arising after the war; it has been in existence several years, and its position on industrial relations has been known to the churches for ten years or more.

Its particular function is to keep the churches informed, through the religious press and otherwise, about social and industrial questions; and to help to formulate recommendations in regard to particular situations which involve ethical, moral, or religious factors, and on which the churches should take a position.

Although this commission has on it some able men, it does not aim to do the thinking for the churches; and although there are on it some earnest and devout men, they do not conceive that they have the conscience of the churches in their keeping. This commission is merely an investigating, an advisory, an educational body, representing a cooperative effort on the part of all the great evangelical Protestant churches—Methodist, Presbyterian, Congregational, Baptist, Protestant Episcopal, and the rest—to economize labor and increase efficiency in getting at the salient facts in industrial controversies, and also the underlying facts of working and living conditions. Its purpose, as you see, is to enable the preachers in their pulpits and the editors of the religious press to deal sanely candidly, and helpfully with these situations. Sometimes we have done our part merely by conference and correspondence; sometimes we have felt constrained to make

public a statement of the issues involved in a controversy and of our findings in regard to the moral questions involved. In these connections we have often discussed the one day rest in seven, the length of the working day, and the principle of collective bargaining.

When our committee, the Rev. Paul Moore Strayer, Mr. Shelby Harrison, and myself, called on Judge Gary on December 2, it was partly in order to communicate to him, and through him to those who are responsible for the labor policies of the United States Steel Corporation, our position on these questions; but more especially to obtain from him, or from such sources as he might indicate, any information not already in our possession which should be taken into account in any statement which we might think it appropriate to send to our constituent bodies in regard to the strike in the steel industry.

To recapitulate the substance of that discussion, we mentioned merely to narrow the issues:

1. That, unlike many other industrial disputes which we had occasion to investigate, the question of a living wage is not, as far as we could ascertain, especially involved in the present controversy.

2. That the unfortunate agitation against foreigners as such, which is becoming altogether too common in the daily press and in much current discussion, had not, as far as we knew, been countenanced by the Steel Corporation, and that at any rate Judge Gary's own published statements had evidently carefully avoided any references which would add fuel to such indiscriminating, anti-alien sentiment.

3. That the seven-day week, although restored in some measure under the pressure for the production of war materials, would be eliminated, as we understood, in the near future, in accordance with the earlier established and clearly defined policy of the corporation. We were assured by Judge Gary that this was correct. We would also, if there were occasion to do so, very gladly call attention to the enlightened policies of the corporation in regard to the prevention of accidents and in regard to welfare work.

We were thus brought to the consideration of the two issues which are of immediate interest here: the 12-hour day and collective bargaining.

THE TWELVE HOUR DAY

Referring to the published estimate that about one-fourth of the employees were working twelve hours a day, we assumed that this included all of the employees of the United States Steel Corporation: those who are working in mines or on railways or in other operations in which the corporation is engaged, as well as in the production of steel; and that if the estimate were to include only those actually engaged in the manufacture of steel, the proportion would be much larger, possibly 50 or 60 per cent. Judge Gary said that this might be correct, and that at any rate there would not be the slightest objection to making known what proportion of the steel workers, as distinct from the proportion of all persons in the employ of the United States Steel Corporation, are working a

12-hour turn. I presume that I need hardly take up your time with a discussion of the 12-hour day on its merits. Your own committee of stockholders, of which Mr. Stuyvesant Fish was chairman, in its report of April 15, 1912, expressed the opinion "that a 12-hour day of labor, followed continuously by any group of men for any considerable number of years, means a decreasing of the efficiency and lessening of the vigor and virility of such men." Your committee of stockholders asked then, as we ask now, that "the question should be considered from a social as well as a physical point of view," and they urged upon "the intelligent and thoughtful consideration of the proper officers of the corporation" that "steps should be taken now—i. e. seven and a half years ago—that shall have for their purpose and end a reasonable and just arrangement of all concerned." I am quoting from the official statement of the testimony of Judge Gary before the Senate Committee with which this 1912 report of the committee of stockholders is incorporated. At that time 25¾ per cent of all your employes were working twelve hours a day, according to the report of the stockholders' committee. The proportion of all employes now working the 12-hour turn, according to Judge Gary's statement before the Senate Committee, is 26½ per cent. The actual number of men working twelve hours a day, seven and a half years ago, was 45,248. When Mr. Gary made his statement, it was 69,284—an increase of 24,036, or considerably more than 50 per cent. More than 100,000 men were working ten hours a day.

THE 12-HOUR DAY AND CHARACTER

The fact that a basic 8-hour day has recently been adopted as a basis for pay, and that time and a half is allowed over eight hours, is of course of interest in connection with wages, but it is wholly irrelevant from our point of view in discussing the objections to the 12-hour day. No doubt this change gives the men a financial inducement to favor the 12-hour day, and to that extent it may shift the responsibility from the corporation to the workers; but the physical and moral effect remains the same. Whether the long day is desired by the employer, in the interests of profits; or by the worker in the interest of wages; it is equally disastrous to the family life of the workers and equally disastrous to the American community conceived as made up of self-governing citizens. The churches are interested in the character of individuals, in the homes of the nation, and in the kind of neighborhoods or communities of which the nation is made up, and it is their testimony, gentlemen, that the 12-hour day, which as your own committee pointed out, means an absence of at least thirteen hours from the family, deprives the children of the parental oversight to which they are entitled; deprives the mothers of the full partnership to which they are entitled from their husbands; deprives the men of the chance to get acquainted with their children and the free time which their physical and social well-being demands. It is the view of the churches, expressed in many platforms and resolutions, that a 12-hour day for industrial wage earners means overwork. We are quite aware that

farmers and professional men often work longer, but the compensations are so obvious that it would be an insult to your intelligence to dwell upon them. The question which we raise and press with all the earnestness at our command is whether any corporation has the right, for any considerable number of years, to "decrease the efficiency" and "lessen the vigor and virility" of their men; whether any employing corporation, even if, for the bribe of overtime pay, the workers themselves acquiesce, has a right to deprive American families of the presence of the head of the family for thirteen hours of the day; or the right to deprive the community of the vigor and virility of its citizens. There is a true Americanization program and many false Americanization schemes, but it is a part of any sound plan of Americanization that workers shall have free time for their families, or self-improvement for the discharge of their community obligations. It has been urged that workers spend their leisure time, when they have any, at saloons instead of at evening schools or in the churches. This difficulty, at any rate, has now been removed. We are to have no more saloons. The moment is opportune, therefore, to reconsider any policy based upon that argument.

TREND TOWARD EIGHT HOUR DAY

We are of course not prepared to solve the financial and technical problems involved in changing from a 12-hour to an 8-hour day. Experience shows that they are not incapable of solution. All the tendencies throughout the world have been moving irresistibly in the direction of the 8-hour day. The International Labor Conference in Washington has just declared for it. Whether the change could be made in such a way as to enable your workers to earn in eight hours what they are now earning in twelve, without unduly reducing profits or increasing the price of your products, you must know far better than we. The cost of the change was estimated, I believe, by the experts of the Department of Labor to be about 2 per cent in the production of pig iron, and 6 per cent in the case of finished steel products. Your own estimates may be different. The cost, whatever it may be, might have to be divided, part falling on profits, part on wages, and part on the ultimate consumer. That it should all fall on labor would of course be impossible, for if common labor were to be paid for eight hours at the current rate of 42 cents an hour, the earnings would obviously be below a living wage and below what common labor is commanding in the open market. As I have said, we do not come with any ready-made solution of these questions, which we assume are occupying your attention, but only to inquire whether we may report to our constituent bodies the cheering message that, whatever it may cost, there is hope of an early and complete abolition of the 12-hour day in the steel industry, and whether there is reasonable expectation that this may be done without any substantial reduction in the standard of living of the families dependent upon that industry for their support.

We come finally to the subject of collective bargaining. On this subject the Commission on the Church and Social

Service, which we here represent, made a statement under date of July 1, 1919. This statement reaffirms our approval of the policy of trade agreements between employers and labor organizations. We have never advocated the closed shop, but we have advocated the right of workers to form unions and to have the advantage of collective bargaining in which the workers would be represented by representatives of their own choice. Judge Gary informed us, and it is common knowledge, that the United States Steel Corporation has a different policy in this respect; that it declines to have dealings with the unions; that it insists on the right of its employes to deal directly with the companies, rather than indirectly through the unions. In our conference on December 2 we urged that the right of an individual workman to remain outside a union is at least no more sacred or important than the right to belong to a union; and we asked whether the alleged policy in some places of discharging men and blacklisting men, merely because of their activity in trying to form unions, should not be once for all repudiated, and the policy of the open shop so interpreted as to put no obstacle in the way of legitimate unions wherever the workers desire to have them.

STEEL CORPORATION AND THE UNIONS

However, we are not here to discuss this question. We assume that nothing that we could say would be likely to change your attitude in a matter in which your decision has been so clearly formulated and so frequently announced. We venture, however, to raise a more fundamental question: whether you have unions among your workers or not, and, if you have, whether they are craft unions, each controlling a particular group of workers, or of some different type such as that which would embrace all the workers of a plant; is it not fair to assume that the time has come when the Steel Corporation must devise and put into practice some affirmative policy for dealing collectively with its workers? We believe in the integrity of the labor movement, but we are not its spokesmen. Without in any way compromising the right of the unions to speak for themselves and to exert in their own way whatever influence they may establish, we think it reasonable to ask whether, in view of your decision not to deal with them, you are ready to inaugurate any plan—any sincere plan of industrial relations in the steel industry which will satisfy the principle of democratic representation. There must be some industrial structure natural to the steel industry, and it should not be beyond the wit of the directors and officers of the company to discover this natural and appropriate form of organization. If it is not the unions, what is it? On this subject the statement of the social service commission to which I have referred has the following to say:

A deep cause of unrest in industry is the denial to labor of a share of industrial management. Controversies over wages and hours never go to the root of the industrial problem. Democracy must be applied to the government of industry as well as to the government of the nation, as rapidly and as far as the workers shall become able and willing to accept such responsibility.

If the Steel Corporation would come forward at the present time with a statement that they will deal with their employes collectively; that they will make no discrimination against unions or against those who have been on strike; that there will be no reprisals for strike activity; that a scheme of industrial representation, whether originally proposed by the corporation or by the companies or by the men, shall be at any rate made satisfactory both to the companies and to the workers, and that, as the first problem to be dealt with, the elimination of the 12-hour day shall be put squarely up to a representative council or conference, or whatever it might be called, in which workers are represented on some plan to which they have agreed—this would, I believe, not only settle the present controversy, with good feeling, but might go far to influence the industrial development in other basic industries in the years immediately ahead. The introduction of such a labor policy would release enthusiasm and loyalty, creative interest and motive to hard work which would compensate for the entire cost of the 8-hour day and any other improvements in the human side of the industry which you might decide to be desirable.

However, you will understand that this is only a personal opinion. I have no authority, either from the workers, or from the churches, to propose any specific plan. I am here, in connection with this matter as in connection with the 12-hour day, merely to ask whether I may not carry some message of hope and encouragement to those who are anxious and have reason to be anxious about industrial relations; to those who believe, as we think that you believe, boards of directors have not merely a financial responsibility for safeguarding the interests of stockholders, but also a human responsibility for safeguarding the interests of their workers. May we say to the churches that your attitude is not merely negative; that you have an affirmative labor policy which reasonable workers, conscious of their mutual relations to other workers, conscious of their responsibility for maintaining wages, standards of living, and freedom to associate with others for the promotion of their common purposes, might reasonably accept? Whatever you can say to us in these directions will be reported faithfully and carefully weighed by those who have no other desire than to help to clarify public opinion and to promote a fair understanding of the industrial situation.

Contributors to This Issue

LOUIS F. POST, assistant secretary of commerce at Washington, prominent advocate of the single tax, founder and for many years editor of *The Public*.

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Some Interchurch By-Products

AN interesting by-product of the Interchurch Movement is seen in the launching by Jewish religious leaders of a campaign among their own people not unlike its Christian model. The agency in the Jewish campaign is called the "Union of Orthodox Jewish Congregations." It is inaugurating an evangelistic campaign for the week of April 3-10. The same methods that the Interchurch Movement is using in its campaigns of evangelism and stewardship will be adopted. Newspaper articles and advertisements, moving pictures, posters and pulpit pronouncements will all play their part. The leaders term it a "Join the Synagogue" campaign and state its aim as an effort to "renew the faith of Jewish youth and restore the synagogue to its ancient place as the heart of the Jewish community." They feel that there is need "of a spiritual rebirth among our people" and that too many of the Jewish youths are "wavering" and "troubled" in their religious convictions. It is a notorious fact that Jewish young men and women are skeptical and that the orthodox synagogue has lost its hold upon them. They cannot follow the traditions of their fathers nor will their racial allegiance allow them wholly to break with them. It is impossible for them to adopt the traditions of the Christian church in place of those of their own, so between the orthodoxy of the two religions they either fall into skepticism or find relief in a unitarian form of liberal Judaism. This campaign is "put on" for the week of Passover because of the significance of that holiday season to all Jews. One wonders whether many modernized and emancipated young Jews will be won back to the orthodox synagogue through an appeal to their sense of racial homogeneity and loyalty, or whether the synagogue must not come to them with a renewed spiritual conviction born of the modern feeling for life and religion. It is noted that a study is being made of Jewish peoples and conditions by the Interchurch survey and these Jews say "We cannot afford to have Christians do our work." So they are undertaking a survey of their own people and of the religious conditions among them. A National Board of Education is being formed to follow up this study. They will present the orthodox viewpoint to the students of colleges and universities, standing firm for their principles as orthodox Jews without yielding to either conservative or reform parties in American Jewry.

"Consistency, Thou Art a Circus!"

A friend of mine, a member of Congress, in his maiden speech before that body, exclaimed in a spirit of humor, "Consistency, thou art a circus!" Our Southern Baptist friends are exhibiting that type of consistency in their attitude toward the Interchurch Movement. They are piously serious to themselves, but shoutingly humorous to the rest of us. They declare against all over-authority and refuse to enter any cooperative movement for fear of "dictation" and "authority" and interference with their local church "independence." They solemnly declare that even if they desired to do so they could not participate in the movement because there is no authority vested anywhere to bind the local church, which is the final and only unit of action or authority. But now their churches in convention assembled—or, strictly speaking, not their churches, because they have never been in a convention assembled, but the "messengers" from the churches—voted not to cooperate. Of course these messengers could only vote their own sentiments, strictly speaking, but the churches have generally accepted them in their attitude toward the Movement. Now, of course, speaking by the Baptist book, every church and every member in every church is still unbound and can do as he pleases in regard to his own attitude toward the Movement. He can enlist in its work and give to its treasuries with perfect propriety and with a good Baptist conscience, because there is no one to bind him, not even

a general convention, or Dr. Gambrell. And, let it be said to their credit for consistency that there are a number of Southern Baptists exercising their right with the full expectation that it will not be denied them by their fellow Baptists without prejudice. The state survey supervisors in no less than four of the strong Southern Baptist states are members of that denomination. In every southern state individuals of that communion are helping in the local surveys and co-operating in every way they can as individuals. According to fundamental Baptist theory, as it was and is on all occasions proclaimed, every member of the church is open to appeal for enlistment if the appeal appeals to him as an individual Christian. But just here is where consistency becomes a circus. Now cometh Dr. Gambrell and numerous associates of official standing declaring that even to invite members of Baptist churches to attend Interchurch conferences in their local states or counties or even in their local communities is unfair and discourteous. It seems there is a place where Southern Baptists are not allowed to be free to exercise their own individual independence. When certain leaders speak in disapproval of any enterprise it is unChristian to solicit a Southern Baptist in the name of the thing spoken against. This is pretty hard on those Baptists who did not attend the Atlanta convention and never heard an unbiased statement regarding the Interchurch Movement and have, therefore, no basis for an independent judgment. We suspect there will be some to answer as, indeed, some have answered, saying in effect, "We will not be bound by anything except our own willingness to co-operate; we will have no pope, not even a Baptist pope. So we will not be restrained from attempting any conference where we do not have to commit ourselves beforehand, and will act on our own judgment as Christians."

* * *

Striking Below the Belt

When the St. Louis Presbytery declared against the Interchurch Movement it struck below the belt. It is quite within the right of any presbytery to disagree with the decision of its higher courts, but there is a big difference between refusing to agree to a general decision when it is in process of being made and in repudiating it when it has been made and you are in the minority. It is not our province to argue Presbyterian polity, but there is a question involved in the action of the St. Louis Presbytery vastly larger than that involving Presbyterian polity or the attitude of the St. Louis Presbytery as such. And that is the effect of their action on the Interchurch Movement. The Movement is not only launched with full Presbyterian blessing and co-operation, but with that church in the budget for millions. To strike it now is not to prevent its launching, but to hurt its progress. There is no possible good to come out of their action at this stage of the process, and there is definite harm. That is why we say it was striking below the belt. It was a blow delivered against all the rules of the game of fellowship and co-operation and the democratic surrender of the opposition to the will of the vast majority. It may be a rebuke to Presbyterian officials or missionary societies or conventions or whatever it was aimed at, but it is a stinging blow to a great co-operative movement at the critical moment when it is gathering all its forces for a great advance against the common enemy. It will not change Presbyterian action nor prevent the Interchurch Movement, but it is causing great harm to every cause it seeks to promote, through arousing suspicion in the minds of those not informed and giving succor to the enemy at the most critical time in the battle. It is taking support from the missionaries and every philanthropy that is to receive help from the Movement. It is now up to these pastors to lead their churches in some movement to supplement these losses or accept the burden of having made every such cause suffer through their action.

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

Walking With Christ*

IN THOSE deepest, best moments which come to our souls, we truly believe in the Risen Jesus. In the trying experiences of our lives we actually find that we trust in the Resurrected Christ. Passing through the valley of shadows we find the Great Companion at our side. The fact of Immortality has strengthened our souls in these last few years. We are not dependent upon Sir Oliver Lodge and his hopes and fears. We have a mystic communion of our own which satisfies us. We know Whom we have trusted. We are satisfied that he lives now. Because he lives we shall live, and better still, our friends who have preceded us live now.

In the Luxembourg Gallery in Paris I paused a long time before a painting called "The Mother of Consolation." It represented the beautiful crowned Mother of Mercies sitting on a throne. A plain mother had come before her for solace. She had thrown her disheveled head into the lap of the lovely lady upon whose face there was a look of infinite tenderness and sympathy. But, there on the marble at the foot of the throne, stark dead, awfully dead, lay the child. One saw the kind lady, the broken mother and the dead child. I turned away displeased. The artist had painted a wonderful picture, but he had conveyed the idea of utter hopelessness. The dead was still frightfully dead. The tender looks were unavailing.

At the San Francisco Fair I saw a picture that was the complement of this. I was delighted to see it. For a long time I stood appreciatively before it. Here the artist had caught the spirit of Christianity. Here was the note of immortality truly struck. It represented again the Mother of Consolation—but more human. A father had bowed before her with his face in the dust, with his hands clutching sand, while, if he had only looked he could have seen his little boy—alive and well, playing with a cluster of grapes which the Mother of Consolation held before him. A smile was on the child's face and he was alive. This is the Easter hope—to look up and see our friends alive and well. Thus death is swallowed up in victory.

Everything is life when we walk with Christ—birds sing, flowers bloom, spring is all about us when the Emmaus road finds us walking with the White Companion. But do we recognize him? Is he real to us? Are we aware of his glorious presence? In the Carnegie Galleries, in Pittsburgh, hung for a long time a picture of Jesus at the humble home in Emmaus. It represented the precise moment when he had broken the communion bread. The artist painted him as glorious, as radiant, a marvelous light breaking out about his whole head and body. In dumb astonishment the household looked on. Jesus was in the house and they had not known him.

Often it is a tragedy, some terrible sorrow, that opens our eyes to the presence of Christ; sometimes it is service—as we actually do his will we look up to catch a glimpse of his face; sometimes, though not often, it is success that causes us to see the King in his beauty. Sometimes a friend introduces us to Christ, sometimes a great sermon causes us to behold him; sometimes a song sweeps aside the veil. In a beautiful church where I spoke to an audience of students a consecrated voice sang: "You ask me when I gave my heart to Him"—it was a voice from Heaven. The important thing is that somehow we see him face to face and abide with him, walk with the White Christ.

JOHN R. EWERS.

*International Uniform lesson for April 4 (Easter lesson). Scripture, Luke 24:13-31.

BOOKS

A NATIONAL SYSTEM OF EDUCATION. By Prof. Walter S. Athearn. Professor Athearn discusses in turn "Present Tendencies in American Education," "The Evolution of a National System of Public Schools," "Problems in the Administration of a National System of Education" and "A National System of Religious Education." In the statesmanlike programme evolved by The National Education Association and embodied in the Smith-Towner Bill now pending before Congress, Professor Athearn sees a challenge to the Educational leadership of the Church to produce a plan that will be equally scientific, equally democratic and equally prophetic. Such a programme he has presented in the inspiring chapters of this timely and vital book. The chapters of this volume were delivered as The Merrick Lectures for 1919. (Doran. \$1.50.)

THE SOUL OF ABRAHAM LINCOLN. By William E. Barton. The genius of "Safed the Sage" is not one-sided, as is evidenced by his production of the famous "Parables" and of this latest work, a serious study of the religion of Lincoln. Dr. Barton has lived in the section of country from which Lincoln came, and knows his backgrounds well; in addition, he has made an intensive study of the countless sources of information concerning Lincoln and has talked with many persons who knew the Great Emancipator. Dr. Barton's conclusion seems to be that Lincoln was truly religious, although he was only indirectly connected with church organizations. (Doran.)

THE GOLDEN WHALES OF CALIFORNIA. By Vachel Lindsay. The latest collection of poems by this American minstrel includes certain Lindsayesque productions of the "boomlay" type, such as "Bryan, Bryan, Bryan, Bryan," "The Strong Man from Boston," etc., with a tremendous poem, "Shantung," dealing with some recent acts of high diplomacy; a number of poem plays; the "Alexander Campbell poem" which was recently printed in *The Christian Century*, and fifty or more other original—and for the most part worthwhile—verses. This is perhaps the best piece of work put out by Mr. Lindsay since "Congo." (Macmillan.)

"Gripping"—

That is the word that best describes our new publication, treating the International Uniform Lessons—the

20th Century Quarterly

The circulation of this publication has been doubled within the past four months. If you wish to try the "20TH CENTURY" in your Adult and Senior Classes during the Spring quarter, advise us how many copies to send and they will be mailed to you FREE.

THIS OFFER

of course, holds only for classes that have not yet used the Quarterly.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Preparation for World's Sunday School Convention

More than a hundred people from Pennsylvania alone have made reservations for the trip to Tokyo to attend the World's Sunday school convention in October. Three ships will be used, the Monteaagle, the Siberia Maru and the Suwa Maru. These will be given up exclusively to the delegates to the convention. An advance party will sail on July 30, and the last ship will sail September 23.

Open Doors in the Moslem World

Since the war there are open doors in the Moslem world for the Christian message. Dr. S. M. Zwemer found a group of street urchins in the business sections of Cairo reading the Bible. The stories from Genesis were new to them. Dr. Zwemer has written letters to the various Sunday schools of Egypt urging them to bring in from the streets the newsboys and other waifs for Christian instruction.

American Unitarians Will Aid Brothers

In Transylvania there are Protestants who have a continuous history since the time of the Reformation. These are Calvinists with a Presbyterian organization, and Unitarians. The American Unitarians have been moved by the needs of their brothers in Transylvania and have sent a deputation carrying relief. Among the members of the deputation are Rev. Sydney B. Snow, associate minister of Kings Chapel, Boston, Rev. Joel H. Metcalf, minister of the Unitarian society of Winchester and Mr. Edward B. Witte, of Buffalo, N. Y.

Miss Maude Royden Preaches Her Farewell Sermon

Miss Maude Royden, who was assistant minister at the Congregational City Temple in London during the ministry of Dr. Joseph Fort Newton, has resigned. On a recent Sunday evening she delivered her farewell sermon. In this address she declared herself a loyal member of the Church of England, and spoke with special appreciation of the services of the Prayer Book. She advised her hearers against deciding lightly to change their religious affiliations and advised that reforms be worked in religious societies from the inside.

Sunday Games in London Not Approved

A committee recently reported to the London County Council a proposal allowing Sunday games in the parks. This was not only vigorously opposed by Free Church ministers but by some of the representatives of labor as well, who feared such a movement would ultimately lead to Sunday work as on the Continent. Some clergymen, however, favored a modified plan of Sunday recreation. The vote referring the matter back to the committee was two to one and is regarded as decisive in killing the measure.

Dr. Jowett Shows His Polemical Side

The accustomed role of Dr. Jowett of Westminster Chapel, London, is in the field of spiritual interpretation. Most of his themes have to do with personal religious life. But on a recent Sunday evening he preached on Free Churchmanship, following his experience as preacher in the cathedral of Durham. He declared his ministry was like that of Paul, not derived from bishops or other men but from Christ. He repudiated the notion of a "Christian priest" and asserted that

he was no priest. It is proposed to print the address and give it wide circulation. He is being annoyed at this time by various scurrilous letters written by ardent partisans of the high church group in England.

Dan Crawford Is Not Dead

For some time a rumor was afloat that Dan Crawford, missionary in the Long Grass of Central Africa, was dead. Recently a letter from him has been published recounting his various adventures and his escapes from the perils of the jungle. He asserts that these escapes are not due to "presence of mind" but to "the presence of God."

Missionary has Traveled Around the World

Dr. J. L. Campbell, a Baptist minister with a record of service at Cambridge, Mass., and at Vancouver, B. C., has recently completed a trip around the world visiting mission stations. In the past year he has visited Japan, Korea, China, Burmah and India addressing large conferences of workers. He has delivered 260 addresses during the year in addition to the labor of his travels.

Want the Archbishops Consulted about Bishops

The Bishops in the Convocation of Canterbury presented a request that the Primate use his influence with the King to see that no bishops are nominated henceforth by the Prime Minister without first securing a list of proper candidates from a committee of representative churchmen. This motion was opposed by Bishop Henson on the ground that a bishop was an important national officer. Another motion was then passed asking that the Prime Minister consult with the two archbishops about appointments of bishops. The Primate was somewhat cautious about this proposal for this would make him the storm center of the factions in the English church when a bishop is appointed.

Passion Play Deferred for One Year

During the war a report was spread abroad that Anton Lang, the Christus of the Passion Play, had been called to the colors in spite of the fact that he was a consumptive. It is now possible to deny that report. He has never been in the army at all and is in fairly good health. The Passion Play of Oberammergau would be given this year if the age-long custom of decennial exhibitions were followed, but the country is so lacking in food supplies that the visitors could not be cared for, so the play will be deferred until next year when the custom of seven hundred years will be resumed.

Lenten Talks on Christian Unity

During Lent Monday afternoon meetings are being held in the Brick Presbyterian church of New York. These meetings are under the auspices of the Christian Unity Foundation initiated by Episcopalians in 1910 as a memorial to the late Rev. William P. Huntington, with the purpose of forwarding "the work of reconciliation among Christians by a more general recognition of the common bonds of faith and fellowship." The following subjects have been discussed at the conference: "Can a divided church meet the challenge of the present world crisis?" by Rev. S. Parkes Cadman, Central Congregational Church, Brooklyn; "Steps Toward Organic Unity," by Bishop Thomas J. Garland; "Causes Leading to Disunity," by President A. C. McGiffert, Union Theological

Seminary, and "Obstacles in the Way," by Bishop William F. McDowell of the Methodist Church. Dr. Robert E. Speer and Rev. Henry Sloane Coffin are yet to be heard, and Bishop Ethelbert Talbot will give the concluding address.

Controversy Between Anti-Saloon League and Cardinal Gibbons

Cardinal Gibbons is still contending against the prohibition wave and is now making a plea for a "liberal" construction of the eighteenth amendment in order to permit the sale of wines and beer. His attitude has made him the object of an attack by William H. Anderson, of the New York Anti-Saloon League, who charges the cardinal with being in league with Tammany to defeat prohibition. The controversy has occupied much space in public prints and has tended to widen the chasm between Catholics and Protestants.

Y. M. C. A. Spending Three Million on Vocational Training

At the close of the war, the Y. M. C. A. found itself possessed of large funds for which there was no use in France. Three millions of this money has been devoted to vocational training for ex-service men. Sixty out of the seventy cities with 100,000 or more of population are cooperating in the expenditure of the money and twenty thousand ex-service men have enrolled for courses. Colonel Theodore Roosevelt heads the service committee in New York state. For home study 159 courses are offered in agricultural, mechanical, commercial, electrical, architectural, engineering and construction topics.

Congregationalists Divided On Sunday Recreation

The Moral and Social Welfare Committee of the Massachusetts Conference of the Congregational Churches is divided six to two with reference to a proposed change of the Sunday laws of the state. It is proposed to permit amateur sports on Sunday afternoons in Massachusetts and the majority of the committee favor the change. The Boston Con-

gregational Club has disapproved the action of the majority of the committee in making public their findings before these had been reviewed by the state conference.

Dr. Morgan In Syracuse

Dr. G. Campbell Morgan is giving his time to the exposition of the Bible, especially in union meetings. The Ministerial association of Syracuse, N. Y., recently invited him to their city. The meetings were financed entirely by voluntary offerings without any urging. Great audiences heard the lectures.

Ohio Congregationalists Approve Interchurch Movement

The Interchurch World Movement was criticised by some Cleveland ministers recently. At the Ohio state meeting of the Interchurch a denominational meeting was held, attended by over eighty ministers of the denomination. These ministers passed without a dissenting voice a vote to cooperate in the aims of the movement, financial and otherwise.

Episcopal Church Holds Conference On Labor Problems

The Protestant Episcopal church has recently held a conference in the Cathedral Church of St. Paul, Minn., dealing with modern industrial problems. The executive of the conference is Rev. Howard K. Bartow. Robert H. Gardiner, the well-known interpreter of Christian Unity, made an address on "Helping Labor and Capital to Get Together."

Jerry McAuley Mission Revises Plan of Work

It was reported that the Jerry McAuley mission of New York would give up its work on account of the lack of human wreckage in these days following prohibition. It is now seen, however, that there is other wreckage to save besides that occasioned by drink, so the mission plans to revise its methods of work and continue.

Dr. Jowett in Durham Cathedral

THE preaching of a sermon by a nonconformist minister in an Anglican cathedral is an event quite unprecedented. Dr. J. H. Jowett, formerly pastor of New York's Fifth Avenue Presbyterian church, recently preached in the cathedral at Durham, England. The story as told by The British Weekly will be of interest and is here given complete.

Dr. Jowett's visit to Durham, on the invitation of the Dean (Bishop Welldon), was a great occasion indeed in the annals of the city. The congregation in the Cathedral at Evensong numbered over 7,000, and was probably one of the largest ever assembled in the historic building. The aisles were densely crowded, and hundreds waited outside in the vain hope of securing admission. Worshipers had arrived by motor bus, bicycle, horse conveyance and rail. Many walked long distances from country places in order not to miss the service. An hour before the time every seat was occupied. People were clustered at the base of every pillar.

On the invitation of the Mayor, the Corporation and other public bodies accompanied him in a procession to the Cathedral, where they were met at the north door by the Dean and Dr. Jowett. The President of the Durham Free Church Council (the Rev. J. S. Nightingale) accompanied the Mayor's Chaplain in the procession. The streets were packed with eager on-lookers.

A regrettable incident occurred immediately after Dr. Jowett had entered the pulpit. As he announced his text, the vicar of an adjoining parish rose in his seat and, walking up the

aisle, shouted out: "I, Philip Thomas Casey, Vicar of Wheatley Hill, protest—" (the rest of the sentence lost in noise). This naturally caused some disturbance, and amid cries of "Put him out" and the clapping of hands the interrupter was bundled out of the Cathedral by the police and vergers. During this commotion a member of the audience started to sing, "When I survey the wondrous Cross." The majority of the congregation joined in the strains, and the singing had a wonderfully soothing effect. The interrupter is understood to be an ex-Baptist minister.

Dr. Jowett remained standing perfectly calm and collected during this hubbub, and when quiet was restored proceeded with his sermon as though nothing had occurred and without any reference to the incident. He was robed in the Geneva gown which he usually wears in preaching.

THE SERMON

The text was from Col. i. 24: "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in My flesh for His body's sake, which is the Church."

"There is nothing needed to perfect the work of Christ," said the preacher. "There is no deficit, no adverse balance in his account. It is impossible to bring anything to Calvary and enrich it, but a man can take up his own cross and surrender his own life and strength to the glorifying of the Cross. Wherever we touch the life of Christ we touch the

spirit of sacrifice. There is a red thread running through it from end to end. Break it where you will, you could find the crimson streak. In Christ's life there is an unflinching continuance of sacrificial passion. The apostles also had this crimson line running through their lives; everywhere they went carrying the Evangel, they carried their own sufferings. Can we find the crimson streak in the Church's life today? War is not necessarily an ennobling experience even though it is waged in a sacred cause. Some men have come back from the front with their religious faith shattered, others have come back with their faces shining radiantly with a light that never was on land or sea."

THE CHURCH MUST AGONISE

Social and industrial adjustments have been enacted, astounding changes have taken place in the status of labor, the standard of comfort and labor's seizure and possession of power. Great changes on every side and yet there might be among the masses of the people a terrible moral apathy. The

church must agonise and wrestle with God as the patriarch of old did with the angel. She must labor and wrestle and agonise to preserve her own moral and spiritual sensitiveness. "Agonise" is not a popular word today; "re-organise" seems to be more popular. Nothing must supplant the preaching of the Gospel of Christ and it must be the Apostolic Gospel. Nothing else can meet the stern realities of our time. "God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." There is enough in that. There is no necessity of our time which is not met by that Gospel. In concluding the speaker pleaded for a church willing to bleed, and even while she bled to sing. A praising church, and a church that really believed in suffering and service for her Lord would provide the atmosphere and spirit in which all her greatest problems would be solved.

The sermon was heard with closest attention by the immense congregation. Never has Dr. Jowett's noble eloquence been more strikingly displayed. Bishop Welldon described the service afterwards as "the greatest thing I have ever seen."

Dr. Orchard on the Use of Lent

(From the British Weekly.)

THERE was not an empty seat in the King's Weigh House Church on Sunday morning, when Dr. Orchard took as his subject, "How to make the best use of Lent." Chairs had been placed against the wall in the side aisles, and these were all occupied. The galleries were full by sermon-time. Book-stalls at the entrance displayed the minister's published works, with copies of "The Free Catholic" for February. Much has been written about the order of service at the Weigh House, and I do not propose to criticise it. The hymn, "Bread of Heaven," in Edward German's setting, was not less beautiful because described as "The Gradual." More surprising was it that the Epistle and Gospel departed from the ancient order for Quinquagesima, as given in Missal and Prayer Book. The historic Quinquagesima Epistle is 1 Cor. xiii. Dr. Orchard read the Epistle for Advent Sunday. He follows his own path, and many of his arrangements are arbitrary. The service, including the celebration, for which nearly half the worshippers remained, lasted just under two hours. Dr. Orchard had the help of one of his assistant ministers, the Rev. Claud M. Colman, M. A.

Before sermon the preacher retired to the vestry, put off his surplice, and entered the pulpit wearing his black gown. The surplice was resumed before he again approached the altar. The violet Lenten color was already used for book-board and ornaments. The congregation, of whom a considerable proportion were young men and women, listened with close and reverent attention. We heard, indeed, a sermon well fitted to hold the mind awake. It is Dr. Orchard's chief merit that he keeps close to the concerns of daily life. He maintains a conversational level of utterance, and rarely glances at his manuscript. In the opening passage he defended the keeping of Lent on the ground that the soul needs its times of special endeavour, as the magnet needs to be repolarised and the sword to be sharpened. The revolt against ecclesiastical authority has gone far enough, he thinks, since we have established our personal liberty. Having done so, it is right to remember that the observance of a season like Lent represents a consensus of opinion which has grown up through the centuries. The original idea of the fast is that the soul, being wholly occupied with God, forgets the need of food for the body, or reduces all that side of life to an absolute minimum. If Lent is to benefit us spiritually, we must have definite aims, and, if possible, a single aim.

(1) Break off some bad habit. Under this head the preacher made several homely suggestions. "Give up biting your

nails this Lent," was mentioned after his advice to abstain from alcohol. "These tongues of ours wag far too much. Try to get rid of the tendency to let out secrets which you ought to keep."

(2) Assert the domination of spirit. Attempt to form some good habit. Get up a quarter of an hour earlier in the morning just to see whether you can spend the extra time in exercises or a walk before breakfast. Try to combat the feeling of depression which makes you say, "Oh, what a day!" Put your neck cheerfully under the yoke.

"On Ash Wednesday morning say to your wife, 'My dear, is there any virtue you would like me to acquire?' and you may be sure she will give you a long list."

"It is a good plan to make a chart of the forty days of Lent, hang it up in some conspicuous place, and strike off the days one by one, so as to see how you have kept your resolution. Thus you will know what resources of will you really possess. . . . Say to yourself, 'This thing can be done, and I am going to do it.'"

The preacher recommended (but surely only to his men hearers) the practice of a solitary walk into the country every week, a pilgrimage to some church. Would not the right companion make these excursions doubly profitable?

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NEWS OF THE DISCIPLES

Dr. Shelton is Released

The release of Dr. Shelton by the bandits brings to an end the anxiety that has rested on many Christian hearts this winter. The doctor was carried into a stable a two-days' journey from the Chinese city of Wutingsien and left there with only one guard. An imposing array of military force was on the way to effect his release, and it is supposed that the news of this body of troops had its effect upon the bandits. Doctor Shelton has a tumor on his neck which will require an operation, but otherwise is in good health. During his captivity, he ministered to the physical and spiritual needs of his captors and it is reported that he arranged for the son of the chief of the band to come to America for a Christian education.

Dr. Kershner Becomes Professor at Drake University

Dr. F. D. Kershner of Cincinnati has been elected to the chair of theology in the Bible College of Drake University, Des Moines, Ia., and has accepted. In a recent communication to the ministers of Iowa Dr. Kershner promised his co-operation with the efforts of President Holmes to make Drake a real university as distinguished from a college. Dr. Kershner was formerly on the editorial staff of the Christian Standard, editor of the Christian Evangelist and first became known among Disciples as president of Texas Christian University. His acceptance of Drake's call is a return to his earlier field of interest and service.

Dr. Willett and Other Speakers at Cleveland Lenten Services

The churches of Cleveland, O., are co-operating in a series of Lenten services at the noon hour, beginning on Ash Wednesday and continuing to Easter. Such speakers as Dr. John Timothy Stone, of Chicago, Bishop Charles D. Williams, of Detroit, Dr. Herbert L. Willett and others have each been bringing a week's messages. Letters have been received at this office speaking in the most ardent terms of the work of Professor Willett who, besides the noon-time address, spoke throughout the week at Western Reserve University in the evenings. Dr. Willett has submitted to considerable severe treatment at the hands of physicians and dentists this season in a determined attempt to locate the origin of a rheumatic trouble which has annoyed him recently. He is now showing a marked improvement and hopes for the possession of his full strength and resources from this time on.

—A new congregation of Disciples has been organized at Tams, W. Va., under the leadership of I. D. Brickly.

—The Iowa Ministerial Association met on February 26 in the Bible college building in Des Moines. Forty of the Iowa ministers were present. The officers chosen for the coming year are Paul

Becker, of Knoxville, president; C. E. Chambers, of Perry, vice president; J. D. Corbitt, of Cumberland, treasurer; John F. Stubbs, of Corydon, secretary. Plans for the Iowa Disciples Jubilee convention were discussed and special committees were appointed.

—E. E. Violette has had an operation recently which incapacitated him for work but he is now sufficiently recovered to occupy the pulpit of Central church, Kansas City.

—The church at Oklahoma City, Okla., has been encumbered with a debt of \$75,000 for a number of years. Under the leadership of the present pastor, E. D. Salkeld, the congregation expects to subscribe the whole debt and clear it off in a few months.

—While so many ministers have been leaving the ministry for business it is a pleasure to recall that George W. Patterson is leaving a most lucrative business to take up the work of the ministry. He lives at Marianna, Ark., and after some special service in the Marianna church will become pastor of some church in Arkansas.

—The death of three ministers has been reported recently. Aaron Hayes Mulkey died at Portland, Ore. His funeral was conducted by L. F. Ghormley. A. J. White passed away in Chicago, and his funeral was conducted by Austin Hunter. D. J. White, of Newton Falls, O., has also been called to rest.

—After five years of ardent championship of the cause of prohibition in connection with the board of temperance and social welfare of the Disciples of Christ, Luther E. Sellers has resigned.

He will assist in a drive for Butler college for a time but after that he expects to settle in a pastorate. The board of temperance will continue its operations but the new leader has not yet been selected.

—Early in April, Finis S. Idleman, pastor of Central church, New York, will deliver a series of special addresses in the Christian Temple of Baltimore, where Peter Ainslie is pastor.

—The Christian Ministers' Alliance of Kansas City and vicinity will hold its bi-monthly meeting March 29 in First church of Kansas City. Walter M. Haushalter, of Oak Park church, will lead a discussion on the subject of Christian Union.

—The death of J. R. Bryan of Vicksburg, Miss., has removed one of the very foremost laymen of Mississippi. He was one of the members of the state board of Mississippi.

—Charles H. Swift, of Carthage, Mo., has accepted a call to the pastorate at First church of Cape Girardeau, Mo. He is a graduate of two colleges and of the state university. He has had two pastorates, at Centralia and at Carthage. The church at Cape Girardeau is looking forward to a new building enterprise.

—D. H. Starns, of Richmond, Ky., has begun his work as district superintendent in the northeast district of Mississippi. He will have residence at Okolona and will assist here in the erection of a new building and in selecting a permanently located minister.

—One of the largest ingatherings that any Disciples church has enjoyed the past year has been in First church, Tulsa, Okla., which has received 251 new members. There are but few better

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—E. B. Barnes of Franklin Circle church, Cleveland, has been expounding the fundamentals of the faith at Hiram, Ohio, recently in a series of special addresses.

—A. L. Crim has closed his work as pastor of the church at Winfield, Kans. Acting under the advice of his physician, he is giving up public life for a time. It is thought he may be able to return to the ministry after a period of rest. In fifteen months of ministry, 150 new members have been added to the church.

—D. Y. Donaldson is being sought by the government bureau charged with the enforcement of the liquor laws, to become responsible for the carrying out of prohibition in Porto Rico.

—The campaign in the southern states for funds for the Southern Christian home at Auburn, Ga., and for South-eastern Christian College has been brought to a successful conclusion in the state of Mississippi with several

thousand dollars pledged above the highest goal set. The churches in Mississippi are not wealthy and the achievement is a noteworthy one.

—Murvill C. Hutchinson, since his return from war service has been pastor of the Christian Temple, in Wellsville, N. Y. His out-door speaking in the Y. M. C. A. service has caused a laryngitis which has compelled him to discontinue his work in Wellsville for a time and take a trip to California. Mrs. Hutchinson will conduct the work of the church during his absence.

—Mr. and Mrs. H. C. Hopgood have been on an eight weeks' itinerary in Africa during which they have baptized 170 people. The work at Lotumbe is showing remarkable growth from year to year.

—Richard W. Gentry has received a call to return to his former field at Winfield, Kans. He is now located at Mexico, Mo. He has not announced his decision.

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—Woodward Avenue church, Detroit, has been without a pastor for nearly a year and during this interval the pulpit has been supplied by various ministers,

chiefly by Dean Stauffer of Hiram College. Recently H. B. McCormick, of Cleveland, has been called as pastor, after a ministry of four and a half years in that city which has been markedly successful.

—Recent salary increases in Illinois churches are those voted by Colfax and Onarga, the former granting \$300 and the latter \$500.

—Owing to the demands of the Inter-church World Movement campaign, the officers of the organization are: president, ters' Institute have decided to postpone their annual meeting for one year. The officers of the organization are: president, William F. Rothenburger; vice president, D. N. Wetzel; secretary-treasurer, A. L. Huff.

—The Wilshire Boulevard church, of Los Angeles, recently voted a thousand dollar increase in the salary of its minister, M. H. Fagan. This is another church that is using "The Daily Altar" in its families.

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